

# THE ANTI-SLAVERY BUGLE.

The Anti-Slavery Bugle.

Salem, Ohio, October 14, 1854.

## SLAVERY IN OHIO.

We call attention to the article we copy from the *Anti-Slavery Bugle*, showing how some of the conductors of the Pennsylvania and Ohio Rail Road conspire with Southern tyrants to perpetuate Slavery on the free soil of Ohio. If the present Anti-Slavery movement has not in it an element sufficiently Anti-Slavery to create a sentiment that will condemn and drive out of the State the actors in such iniquity, we shall deem it a small improvement indeed, upon the spirit and sentiment that has heretofore submitted to the steady demands and encroachments of the Slave power. We shall believe it until convinced by indubitable evidence.

Perhaps we are not good at tracing the connection between cause and effect; certainly we are unable to see how "the present Anti-Slavery movement is going to drive out of the State the actors in such iniquity," as that referred to above. We think the *Columbian* organ of discovery must have been unusually magnified, if it could make such an observation, especially when the fact was just transpiring before it, that several of the prominent newspaper organs of the "Anti-Slavery movement" were the advocates of slaveholding at Litchfield, in transit through Ohio. The editor of the *Columbian* would have turned the key of that car door and looked the slave from his rescuers. So would these editorial associates of the *Herald*, who made such an outcry about the outraged right of the slaveholder, who lost his chattel in Salem the other day, his melancholy dir for his loss for the time, drowning their outcry against the Nebraska outrage. These editors contributed most largely to this outrage, to which the *Columbian* refers, by their support and defence of the former crime of slaveholding in Ohio. They led the railroad folks to suppose that public sentiment would sustain them in trading in the dust of liberty and the Ohio Constitution. And their contributions to the Anti-Slavery movement did nothing to hinder this result. They saw that Anti-Slavery men were by no means, of necessity Anti-Slavery men. We see it, too, and therefore are compelled to think the *Columbian* will be disappointed when it calculates that the "Anti-Slavery movement" will drive slaveholding from Ohio. It requires an abolition movement, positive and direct, to do that, and we greatly grieve that the friends of abolition should waste their time and energies upon any other movement.

## MORE TERRITORY CEDED.

The report to which we referred last week of the cession of the Bay of Samana and adjacent territory, to this government by that of Dominica, is confirmed. Dominica is a negro republic in the island of Hayti, which has cast off and thus far successfully resisted the Haytian authority, though its independence has never yet been acknowledged. Our slave extensionists, unable to make headway against Hayti, have been long in intriguing with the Dominicans for a foothold upon the island. In this country they have represented it as a republic of whites, and called upon its aristocracy of color for sympathy. How false this statement is, our readers will learn from the letter of Mr. Judd, a missionary in the island, which will be found on our first page. It seems that at length the slaveholders are successful. They have secured a foothold upon the island. And as the famous Austin's Colony managed to pick a quarrel with Mexico, and eventually steal Texas, so, doubtless by similar means, they hope to get up a Revolution in St. Domingo, and perhaps to subject both Dominica and Hayti, and once more introduce slavery into the island. Conquest for slave extension is the purpose of the government. The Washington Star, one of the officials of the Government, talks of fortifying the peninsula of Samana. That certainly looks as though conquest was its purpose. Conquest and then annexation. Let Northern Pro-Slavery men hesitate before they embark in this enterprise. After purchasing this strip of uninhabited territory, are they willing to expend the vast amount that will be necessary to maintain a fortification in that island? Are they willing for the expenditure of the untold amount of human blood that must necessarily flow before St. Domingo could be reconquered to Slavery? It will be another, a more difficult and bloody conquest than either the Texan Revolution or the subsequent Mexican War. To what cruelty, injustice and infamy will not the American Union descend to perpetuate and extend human Slavery!

The Tribune gives the following description of the Bay of Samana and the adjacent country:

The Bay of Samana lies in the north-east corner of the island of St. Domingo. Its entrance, which looks out upon the Atlantic, is some twenty-four miles wide, and its waters extend fifty miles inland. In its center, at some fifteen miles from Cape Raphael, which marks the entrance on the South, and twelve miles from Cape Samana on the North, are two islands, called the Grand Clevant and the Petit Clevant, each something like a mile long, which effectively break the force of the external winds and waves, and render the anchorage within as secure as it is convenient. Indeed, it is admitted that there are few if any better or more capacious harbors in the world. On the shore of the Bay stretches the peninsula of Samana, which is rather low and marshy at its connection with the main body of the island, is a hilly and irregular extension of land, shaped something like a boot, and varying in width from four to ten miles. The port of Samana, which is said to be ceded to the United States, is formed by a cove some half a mile wide, and a little longer, which puts up from the Bay into the peninsula. How deep the water is we have no means of knowing, since no accurate survey of the Bay was ever made; but there is no doubt that the frigigate Columbia, at her recent visit, examined the soundings, and found them sufficient for every purpose, or otherwise some other point would have been treated for. We believe there are a few houses there, occupied by wood-cutters, but on this head we have no direct information; at any rate, the number of inhabitants must be very small. The region is remote from the settled portions of Dominica, being about 200 miles by sea, the only convenient mode of getting there, from St. Domingo City. To lose it entirely would be no serious injury to the Dominicans, were it not the prelude to some such performance as took place in Texas from 1836 to 1845, with the extension and confirmation of Slavery in the North American Union as its great end and object.

SUGAR IN ST. DOMINGO.—A correspondent of the N. Y. Evening Post says there is not a pound of white sugar made on the whole island of Hayti. All the sugar cane grown there is converted into rum and molasses and consumed by the inhabitants. The reason assigned by the Post for the discontinuance of the sugar manufacture is, that from the age of fifteen years and upwards, the males are soldiers, and liable at any time to be called into service by an imperial warrant, from which there is no appeal; and hence the planters have no assurance of that continuous labor which is needful for the manufacture of sugar.

PHILADELPHIA, Oct. 5.

Henry Massey, the fugitive slave, claimed by H. Bright, was to-day remanded to his owner.

clock; but on the other hand, invigilant among you as many as possible of your female friends who are good working-women, though they may care nothing for the cause for which you are engaged, but who may be enticed to work for the sake of pleasant company. So shall the returns for your labors be greater than ever before; all which we are reminded to tell you by this brief exhortation from the (Glasgow) *British Times*, setting forth the motives which should prompt the labors we have hinted at:

AMERICAN SLAVERY.—Our readers are again reminded that they may have an opportunity of serving the cause of emancipation in America, by contributing to the Boston Anti-Slavery Bazaar. It is held under the auspices of the Female Anti-Slavery Society of that city, during the last week of every year. The next will be the twenty first time that these indefatigable friends of the slave devote themselves to this mode of serving the cause, and we may be sure that they find it efficient service, or they would not continue it, but would devise some better method. The results of their last sale were upwards of four thousand dollars; and what goods remain unsold at Boston are disposed of at bazaar in other towns during the year, so that nothing is lost, or sold to a disadvantage, as at many casual sales of this description. There can be no doubt but that there is a "coming struggle" for liberty in the United States—a struggle greater than has ever yet been known. The passing of the Nebraska bill, and the desperate efforts lately made to enforce the Fugitive Slave law, have evidently awakened the whole American community to the determination, on the part of the slaveholding power, to maintain and extend their dominion.

Religion and humanity, thus daringly outraged, claim the aid of every Christian on both sides of the Atlantic. Let those be but faithful, united, and persevering in their prayers, and their labors, till truth, justice, and liberty triumph over every obfuscation. In proportion to the urgency of the crisis will be the drain on the anti-slavery exchequer. Let it then be speedily and willingly replenished, either by donations of money or by giving the labour of our minds and hands, so that we may prove our earnestness to help on the good work of the slave's liberation.

From the *Freeman Chronicle*.

## AMERICAN ANTI-SLAVERY SOCIETY.

### SPECIAL MEETING.

INTERESTING PROCEEDINGS—RESOLUTIONS, &c.

A special meeting of the American Anti-Slavery Society convened at the City Hall, Syracuse, on Friday morning, the 29th inst.

The chairman, Wm. Lloyd Garrison, called the meeting to order at 10 o'clock.

In opening the meeting Mr. Garrison spoke substantially as follows:

"We wish it understood that this platform is free to all persons—as free to the Slaveholder as to the abolitionist—and we desire all to feel that they have a right to participate in our counsels to the fullest extent, whatever their views. And we neither ask nor claim exemption from criticism, nor that persons will cease to utter their rebukes against our errors, whatever post we may occupy. Every man claiming to be an abolitionist is a man to be scrutinized—"to be searched as with a lighted candle;" and if he cannot maintain his conscience, then let him, if he chooses, complain of being criticised. If any think that any has become an apostate from the cause, let him say so; and let no man take any offence in consequence of this expression. I hope the utmost freedom of expression will be maintained by all who may take part in these proceedings."

On motion of Samuel J. May, John B. Hanchiff, Miss Susan B. Anthony, and—Powell, were appointed Secretaries.

The Chair appointed a Business Committee of five, as follows: Samuel J. May, Lucy Stone, C. I. Remond, Lydia Mott and A. T. Foss.

A hymn was then sung.

Mr. May then read some Scriptural elections from the 5th and 7th chapters of Jeremiah.

An opportunity was then given for vocal prayer: no one responding. Mr. Garrison said: "The poet has told us in regard to prayer, that

"Prayer's the soul's sincere desire—  
Unuttered or expressed,"

and though we have had no vocal form of prayer here this morning, I doubt not we have the spirit pervading our assembly, that our deliberations may result in good.

Four years ago we came to this place from necessity, driven out by the spirit of mobocracy from the great commercial Babylon of our country, wherein we could obtain no building in which to plead the cause of down-trodden humanity. But turning our steps in this direction, we found here a generous welcome, and from that hour a rebuke went forth, which has terminated in a triumph over that commercial Babylon, and we can now enter as we please, into the City of New York, and obtain a full hearing. If our cause is unpopular still, and our principles are not embraced by the mass of men, we can yet say with good old John Wesley, "what is best of all, God is with us." All tyrants are against us—therefore God is for us the down-trodden and the oppressed are lifting up their supplications for our success—therefore we must be in the right. Our mission is the mission of Jesus Christ on Earth—it is to seek and save those who are lost—so save men without reference to climate or complexion—all representing the image of God who are found to be degraded in their interests and rights. We have no cause for dismay or to despair of the future.

I doubt whether we shall see the peaceful termination of slavery. I do not believe it will be peacefully abolished. My own judgment is that a nation which has sinned like our own is self-condemned and incapable of salvation as a nation. Individuals will be saved, but for the Republic there is no hope. Still, we who are on the side of the promises of Heaven will be realized. We shall find first, truly, that "one can chase a thousand, and that two can put ten thousand to flight." I know that some take a desponding view of the subject. They say—"behold the strides of the slave power! Whatever it undertakes it accomplishes! What shall contend with it? Who shall overcome it? Why not abandon the field? I know what are the strides of that power. I have seen them, I know what is its strength, what it has done, what it means to do, and what it will do. And there is another thing I know—that God is stronger than the slave power—that the right is sure to win at last, and so there is no cause for distrust at all.

"For truth shall triumph to the last,  
As sound and round the sun;  
And ever the right is uppermost,  
And ever is justice done.

So it shall be in our case and with our cause.

He remarked upon the causes of encouragement, among which was the petition of the New England Clergymen against the Nebraska outrage.

Mr. May, from the Business Committee reported the following resolutions:

1. Resolved, That the apparent, and we vain believe, the real progress of the Anti-Slavery cause demands of us renewed explicitness in the avowal and fidelity in the maintenance of the great, unchangeable principle upon which the true success of our enterprise depends.

2. Resolved, That the reluctant admission which statesmen, partisan politicians and sectarian religionists have given of the claims of enslaved in the

councils of the church and the nation, demands of us to see to it, that these claims are distinctly set forth, and uncompromisingly maintained.

3. Resolved, That the exclusion of slavery from any and all territories will not satisfy the demands of mercy, of justice, of an impartial Heavenly Father; the same principles which require that Slavery should not be admitted into Kansas and Nebraska, require that it should be abolished wherever it now exists; and we should never, for a moment, seem to acquiesce in the agreement of time servers and compromisers, in the state or church, that if the extension of human oppression can only be prevented, we will consent to its peaceful continuance in those states, where it has long been established. We owe it to ourselves, and to our countrymen, especially to the slaveholders, distinctly to avow that a compromise with them, shall not be made. The same spirit that has brought up the Anti-Slavery agitation that now prevails over the whole country, will not allow that agitation to subside until every yoke is broken throughout the land, and the oppressed everywhere are set free.

4. Resolved, That the fundamental principles of this society admit of no retraction or modification; namely that slavery is, under all circumstances, the crime of crimes, the most intolerable form of despotism, the usurpation of all power, the abridgment of all rights, the height of impiety toward man; and therefore, it ought to be immediately, unconditionally and eternally abolished.

5. Resolved, That a faithful and impartial application of these principles is to be made, on this subject, to all men as individuals; to all laws, compacts, and Governmental arrangements; to all religious sects and political parties; to all institutions, customs and usages; in short, to whatever is included in the church or the State, or the society at large; and as these are found indifferent to the success, or hostile to the establishment of these principles, they are to be denounced and resisted accordingly.

6. Resolved, That this society has proved itself true to its ideas of duty, in every emergency, in working at no apostasy, in committing at no compromise of principle, in allowing no sect or party, occupying a pro-slavery position to go unrebuked, in yielding to no temptations, in shrinking from no cross, in making the deliverance of the slave paramount to all other questions, and in maintaining a free press and free platform.

7. Resolved, That the existence of slavery in this land, whereby three millions and a half of our fellow-creatures are held as perishable property and scourged, is it that the entire action of the national government, is a demonstration of universal corruption, and general participation in the guilt thereof, making it certain that the popular religion in the incarnation of whatever is hypocritical and blasphemous, and the prevailing politics of the land profligate and demoralizing beyond parallel.

8. Resolved, That while we are not slow to perceive, and are glad to acknowledge, a considerable modification in the religious sentiment of the North respecting some of the aggressions of the Slave power, we are still called upon to brand the American Church as the bulwark of Slavery; including in this term all the great religious organizations throughout the land, and nearly all the minor associations.

9. Resolved, That the religious bodies exercising any discipline upon its members, which admits slaveholders to its communion, or which justifies the act of slaveholding in any case, forfeits the respect and countenance of every friend of God and man.

Whereas, this Society, in common with the American Nation, believing the historical and adjudged meaning of the various clauses of the Constitution of the United States, to be their true construction, and that the people of the whole country have agreed with one another to suppress insurrections by the National Army, (those of slaves against their masters among others) to make no State Laws securing the freedom of slaves escaping from a slave State into a free State, but to perpetrate a master to pursue and reclaim his slave, and protect him from forcible interference; and whereas we look upon such a compact as one setting at defiance the first principles of Christianity and of Republicanism, and transgressing under food every law of God and Nature.

10. Resolved, That it is because of these, its essential elements, that we pronounce the Constitution of the United States a covenant with Death, and an agreement with Hell, in which no true Christian, no genuine Republican can consistently have any part or lot.

11. Resolved, That we do not refuse to take the oath to support the Constitution of the United States or to appoint others by our ballots to take it for us, as an Anti-Slavery measure, primarily, but as one essential to the preservation of our self-respect, our own purity of character, our private integrity and our personal honor, which we have no right to sacrifice even for the deliverance of all desolate and oppressed.

12. Resolved, Nevertheless, that it is our firmest conviction and belief that the strength of the Anti-Slavery movement lies in the integrity of character, and the unquestionable disinterestedness of purpose of its members, and that for practical efficiency in guiding and influencing the general mind of the country, and producing political results and fundamental changes in our institutions the most excellent and effectual way is, to maintain and proclaim the highest Anti-Slavery idea, to demand of the Nation thorough Repentance and Reformation, to call for the dissolution of the wicked Partnership, the abrogation of the Pro-Slavery Constitution and the conscientious and uncompromising maintenance in all things political and ecclesiastical, of the doctrine of No Union with Slavery!

The resolutions having been accepted and all invited to participate in their consideration, an animated discussion arose in regard to the constitutional question of slavery, and the morality of voting, in which Messrs. Pryne, Garrison, Gerrit Smith and Samuel J. May took part.

Adjourned till 2 o'clock.

AFTERNOON SESSION.

The Convention was called to order at 2 o'clock.

A hymn was sung.

The resolutions were again read, and the chairman again stated that the platform was free, and hoped to hear from the pro-slavery side of the question.

A. T. Foss, of New Hampshire made a long speech on the constitutional question, in opposition to acting politically under it.

Beriah Greene made some remarks on the province of Civil Government, and desired to know the chairman's views of the divinity of that institution.

The chair said it was not within the province of the meeting to discuss that question.

The remainder of the afternoon was occupied in a very spirited, able and interesting discussion on the constitutional question of slavery, principally carried on by Gerrit Smith and Wm. L. Garrison.

Adjourned till 7 o'clock.

SATURDAY EVENING. The meeting assembled this evening in Wieting Hall, and was called to order a few minutes past 7 o'clock by the President.

After some remarks, relative to the unexpected absence of Lucy Stone, introduced to the meeting Wm. Wells Brown.

This meeting, like the others, was attended by a very large and attentive audience.

Mr. Brown was followed by Leonard Gibbs, Esq., of Washington county, N. Y., one of the counsel for the alleged rescuers of Jerry, and a warm friend of the anti-slavery movement. The meeting was deeply interested and much pleased with his discourse.

C. I. Remond was the next speaker, and was very eloquent in behalf of the bruised and bleeding slave, and the wronged and outraged colored man of this country.

Mr. Garrison made a brief closing address, which was characterized by great power—earnestly showing forth the necessity of an uncompromising adherence to the principles of universal liberty,

and illustrating the doctrine of 'No Union with Slaveholders' as the vital and most important issue for our present consideration and action.

The meeting then adjourned, sine die.

From the *Freeman Chronicle*.

## JERRY RESCUE CELEBRATION.

The third anniversary of the Jerry Rescue is celebrated in our city to-day.

About 1500 persons assembled at Wieting Hall this morning, and a spirit of general enthusiasm prevailed.

Gerrit Smith, the chairman, called the meeting to order at 10 o'clock.

An Ode, written by Miss Tyler, of Fulton, was then sung, and followed by a prayer by Rev. Mr. Strieby, of the Plymouth Church.

Hon. Gerrit Smith then proceeded to read an address, in which he took high ground against the outlawry of Slavery, which no enactment could legalize and no compact render binding. We shall be able, we trust, to lay this address before the public. Of the letters, the following from Henry Ward Beecher, of Brooklyn, and from Senator Sumner, of Boston, will be read with interest:

LETTER FROM H. W. BEECHER.

BROOKLYN, Sept. 23, '54.

DEAR SIR: I shall not be able to be with you in the celebration which you propose for Sept. 23, 30th, I believe this act of generous endeavor for

In another period, when slavery shall have been rolled away, and men have recovered from the insanity with which they touch it or apologize for it, such outbursts of popular enthusiasm for personal liberty will be remembered with honor. I rejoiced in the rescue of Jerry at the time that it happened. I have never repeated of that joy. And I am free to say that I wish the North were such that fugitive from slavery could ever be regained. I would have the indignation of the public mind against proving slave-hunters, such that they would be met in our highways and streets just as a fox would be, snaking for game, or a wolf ravaging for prey.

The men who rescued Jerry are, some of them, personal acquaintances of mine. In their dying hour, I believe this act of generous endeavor for the liberty of a poor and despised creature will be to them like a solacing angel.

I am respectfully yours,

H. W. BEECHER.

LETTER FROM HON. CHARLES SUMNER.

Boston, Sept. 28, '54.

DEAR SIR: I cannot be with you at Syracuse according to the invitation with which I have been honored; but I shall rejoice at every word uttered there which helps to lay bare the true nature of slavery, and of its legitimate offspring the Fugitive Slave Bill.

That atrocious bill has no sanction in the Constitution of the United States or in the law of God. It shocks both. The good citizen, at all personal hazard, will refuse to obey it.

Yours, very faithfully,

CHARLES SUMNER.

Some 2,000 persons were present during the day; and our slave-hunting Government might read a lesson, not only in the great number present, but from the deep-seated determination which pervaded the assemblage, and the general sympathy for the rescue which was manifest on every hand. It might have seen something of the success of the "crushing out" policy which it has adopted, and suspected that its own authority would not meet with greater success than did its predecessors, notwithstanding it was ushered into existence by an almost unprecedented majority; and in spite of its brilliant achievements at Greytown.

The officers of the day were as follows:

President—Hon. GERRIT SMITH.

Vice Presidents—Frederick Douglass, Samuel J. May, Luther Lee, John Thomas, Leonard Gibbs, Dr. Snodgrass, T. G. White, C. A. Wheaton, Dr. Beddell, W. L. Salmon, J. W. Loguen.

Secretaries—Dr. Fuller, R. R. Raymond, A. Pryne, S. E. Hewes.

Dr. Snodgrass, formerly of Maryland, remarked that he must leave the city at 11 o'clock, but would leave his sympathies with the meeting.

The address of Gerrit Smith on the occasion, was characteristic of that eloquent and high-souled man. It took the ground that there can be no law for slavery, and that Jerry was rescued in accordance with the demands of true law. We see no escape from the position. If a law were made in favor of piracy, we should not be bound to respect it. Slavery is piracy, not only in truth, but in a literal sense; for it is the result of a system which our Government now declares to be piracy.

The singing at intervals had a tendency to relieve the audience, and we liked the democratic plan of having it done by the mass.

Rev. Luther Lee's address was characterized by pathos and logic. He said the command was to execute judgment in the morning; but the rescuers of Jerry did not wait for the morning—they did it in the night. His reasons for the righteousness of the act were highly satisfactory.

The resolutions adopted on the occasion were strong and appropriate, setting forth the higher law doctrine in a clear and forcible manner. In the afternoon Gerrit Smith offered a series, containing substantially the sentiments of his address.

Miss Lucy Stone, who was announced for the occasion, was not present; for what cause we have not learned.

We were favored with the recitation of a portion of a poem, by a colored man named Rodgers, living, we believe, in New Jersey. It contained some capital hits on Stephen A. Douglas, and was received with loud and repeated applause. When Mr. R. took his seat, Mr. Garrison suggested that we put our American Hudibras in competition with the Hudibras of F. and, leave the world to decide which deserves the palm.

Beriah Green made a most powerful and logical argument in favor of the supremacy of God's eternal laws of order. Slavery was disorder. It was indeed, as Frederick Douglass said, wonderful to see how much light could be thrown on a proposition so plain.

The address of Frederick Douglass was an eloquent and brilliant effort, as those who listened to it can testify. He carried the feelings of the audience by his irresistible wit and touching appeals. He took ground against the doctrine of non-resistance. He was once a believer in that doctrine; but got cured of it at the West, where an Anti-Slavery meeting was mobbed by a set of ruffians. He dropped the idea on seeing a dear friend assaulted and beaten in a cruel and inhuman manner, and taking a club "went at 'em" with all his strength. He produced the identical fetters that were on Jerry's wrists when he was under arrest, and smiting them together, said—"You see it took a blow to break those fetters—resolutions and logic could not do it. Had you rather that blow were not struck, and Jerry were a slave?" (Cries of no! no!) He made a most powerful appeal in be-

half of opposition to oppression, and undoubtedly carried with him the sympathies of the audience.

He was replied to by Mr. Garrison, who has long been a consistent non-resistance. He took the ground that the only way to overcome evil is to resist it with good. Christ's example and teachings were in favor of this position. The world had been blessed more by martyrs than in any other way. He would take a slave from his persecutors without bloodshed; but he believed in the inviolability of human life.

Leonard Gibbs, of Washington, was on the programme for an address; but Douglass was called for, and Mr. Gibbs gave way.

Mr. Garrison said that if this place was to be the arena of a discussion on Non-resistance, he had no objection; but Mr. Douglass had dragged the question in, and if the discussion of it was continued, it would be his right to reply.

Mr. Douglass answered him, and was again replied to by Mr. Garrison. We were interested in the discussion, but thought it in extreme bad taste. The people had come together to celebrate a victory of right over wrong, of Liberty over Slavery, and not to hear a discussion on non-resistance. And while we admired Mr. Douglass' wit and eloquence, we thought some of his remarks ungenerous and uncalled for. He asked, for instance, how many slaves would be rescued under the inspiration of such a speech as Mr. Garrison had just made. We regret this contention among the friends of a great common cause.

Mr. Garrison, and Mr. Douglass, and Mr. Smith, are all laboring for a great common purpose; and why not allow each to labor according to his own ideas of right, without combatting constantly on the little matters of difference. The effects of each will lead to the same result; all are earnest laborers in a common cause; and all their efforts are needed and claimed by the cause they advocate.

The discussion occupied the remainder of the afternoon.

## Communications.

### CONVENTION AT LINESVILLE.

An Anti-Slavery Convention met according to previous call, at 10 o'clock A. M., on Friday, Sept. 29th in the Baptist Meeting House, at Linesville.

The following persons were chosen officers of the Convention: President J. F. Selby, Vice President A. Knapp, Secretaries F. Thornton and G. B. Skeels.

On motion the following persons were appointed a business Committee: G. B. Skeels, Moses Bishop, Aldred Brooks, N. N. Selby and Ann L. Mantor.

The Convention was then addressed at some length by Mr. Skeels, on the importance of the Anti-Slavery work, forcibly presenting historical facts connected with the same.

Adjourned till 2 o'clock P. M.

AFTERNOON SESSION.

The Convention was called to order by the President.

The Business Committee reported the following resolutions, which were received by the Convention.

WHEREAS, We believe man cannot hold property in man without being a criminal, that the admission of the rightfulness of chattel human beings under any circumstances must result in crime and cruelty and oppression, therefore

1. Resolved, That we deem it the duty of all in earnest, unceasing and persevering effort to put an end to American Slavery, to protest continually against any fellowship with it in Church or State, to expose truthfully (and therefore severely) the iniquities of the Slaveowner of the politicians and clergy who are made the tools of the Slave power and of the people who support them.

2. Resolved, That all laws, or Constitutions, which support Slavery are, before God, null and void, that we are bound not to obey them, but to disobey and seek to overthrow and destroy them. And since so just and manly a course of conduct would bring the charge against us of being anarchists and destructionists we declare our resolution to destroy utterly evil, that good may be better preserved and increased, to put wholly away all laws and compacts which sustain Slavery, that institutions which shall make all free may bless our land.

3. Resolved, That if the people of Pennsylvania and the other Northern States honestly believed that "all men are created free and equal" they would at once repudiate the right of any legal trial, and seek to overthrow and destroy them. And since so just and manly a course of conduct would bring the charge against us of being anarchists and destructionists we declare our resolution to destroy utterly evil, that good may be better preserved and increased, to put wholly away all laws and compacts which sustain Slavery, that institutions which shall make all free may bless our land.

4. Resolved, That we deem it the duty of all in earnest, unceasing and persevering effort to put an end to American Slavery, to protest continually against any fellowship with it in Church or State, to expose truthfully (and therefore severely) the iniquities of the Slaveowner of the politicians and clergy who are made the tools of the Slave power and of the people who support them.

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